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Tiruvunthiar.

A DIGEST.*

Introduction.

THE treatise called Thiruvunthiar is the earliest, though not the most important, of the celebrated 14 Saiva Siddhanta Shastras, which contain in a nutshell the teachings of the Gnana-kanda (knowledge portion) of the Saiva agamas. The Vedas and the Agamas are the revelations of the Holy Lord Siva, the first being a general treatise and the second, a special one. The teachings of the Vedas had been given to us in the Hymns of Devaram and Tiruvachakam by the masters of the Religion who flourished, at least, before the 7th century A. C.—nearly 500 years before the first work on the Siddhanta was heard.

Author and date.

His Holiness Uyyavantha Devar, the author of this treatise, travelled south on a pilgrimage as far as Rameswaram and on his return journey stayed at Thiruvisaloor on the banks of the Kaveri. At this time he was visited by a person, who quickened by his holy presence, prayed for initiation into the mysteries of spiritual experience, as he had

* A paper read before the Vivekanauda Society, Colombo by Mr. R. S. Subramaniam.

been whirling till then in the ocean of sorrow—births and deaths. His prayer was granted; he was shown the deceptive nature of the body and its organs; of the world outside and the inner longings that kept him bound; and the true nature of Atma and Sivam; he was further initiated how to be in constant communion with Sivam in order to destroy the tendencies developed from the past; and finally this treatise was uttered to him as a guide in case he fell off from his experience. The one, who thus had the benefit of this teaching was His Holiness Aludaiya Devar of Tiruvisaloor; and it is said to have been delivered in the year 1070 of the Salivahana Era, equivalent to 1147 A. C.—Accordingly, the book is 757 years old.

Nature of the book.

Unlike the other books of this class, Tiruvunthiar is exclusively a science of experience, a way to spiritual communion, intended as it was, for the ripened souls who thirst after the Holy Presence. The circumstances connected with its delivery shows beyond doubt that it was meant to be a staff to lean on, when the feet slip from spiritual experience owing to the powerful impressions of wordly experience which might still lurk within. To expect then a disquisition of the doctrines of the Suddha Advaita Siddhanta Philosophy in this work is a mis-calculation, though the copious commentary of Sivaprakasanar affords much information in that respect. The text is in form and expression very emphatic and impressive, and sticks in the mind almost unconsciously. A digest of such a work cannot but be brief, briefer than the brief text. What are put forward in 45 verses have been classified under 17 headings, but explanations, chiefly from the commentary, have been added to recapitulate what was taught in the class-lectures on the subject by Mr. H. Tiruvilangam. This digest is attempted not on the presumption of scholarly attainments or spiritual qualifications, but in a brotherly spirit, to present an opportunity for all concerned, to repeat what was heard, so that, if correctly grasped, it may be thought over, known and utilised for higher ends.

Meaning of உந்தி.

The meaning of உந்தியார் (Unthiar) is a real puzzle. Dr. Pope in his introduction to the chapter of உந்தியார் in Tiruvachakam says, "Tamil Scholars give differ-

ent interpretations of the word Unthiyar. It seems to mean the players at a game resembling battledoor and shuttlecock. The word Unthi is, I imagine, used for the shuttlecock or ball which the players cause to fly aloft." Unthiyar means the players at the game called உந்தி Unthi as well as a treatise or book connected with the play but what this play is we are not told in any of the Unthiyar or its commentaries except that it is a play among women. A game of the following description is said to have been indulged in by girls in ancient times. Three holes are made on the earth side by side, (the two at the ends obliquely) and connected to one another at the bottom by a tunnel; the hole in the middle is made, on purpose, considerably smaller than the other two, which are filled with sand when the play commences. Two girls now take their seats at the ends opposite each other: the hole in the middle is covered by a small piece of cloth; one girl deals a blow with the fist on the sand in the hole at her end and the other tries to catch the cloth which shoots in the air, pushed up by the air in the tunnel. If she fails to catch she loses the game, and will have to start the play from her end,until the other loses. It would appear that when the play is going on, they sing songs with the refrain உந்திபற (Unthipara). It will be an interesting discovery if ballads or pastorals with such refrain can be traced at the present day among the popular songs. Very probably the first two lines were repeated by the girl who gives the play and the last, by the other. Any how உந்திபற would then mean 'spring and fly from உந்தி—to spring or shoot up. If this is the game referred to, Dr. Pope would be right in his inference that the game might resemble battledoor and shuttlecock, though there is the shuttlecock in some form and no battledoor. The only other meaning known is உம்+தீ+பற, 'fly thy evils'. This subject may be left here for further investigation.

Now to proceed with the digest—

1. *That one[5], the absolute[1], the all conscious[39], the Blissful space[26], different from the nameable[21] and nameless, the consort of Grace[21] and Wisdom[19], the

Pathi. (=The Lord. God,)

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*The numbers indicate the stanzas when particular reference is made as above.

golden[38] share, the thief,[23] the master[5] who enslaves us, the Witness,[30] pervades all unsullied,[11] shines in[24] eight forms.

The Lord as one is the energising spirit in the Universe, not bound by any limitations or imperfections, but as pure Intelligence leaving nothing to be known, as He is knowledge itself, Pure Bliss far beyond the bodily experience, extending and untainted like space; He is not a 'thing' within the limited sphere of the senses, to be named or described, much less is He a non-entity as the sky-flower or hare's horn. In Him is the Power (Sakti) of Grace and wisdom inseparably bound as consort, Grace to lift up the bound souls, and wisdom to illumine the darkness (Anava.) He is the golden share in man's hands which misuses for sowing thistles—a price-less boon, indispensable for his elevation, but which he turns for his destruction; He, the thief, lurks in the soul from the past, undetected, who will rob it of all possessions—Karmas (deeds), Vasanas (impressions) and agnana (ignorance), and as master, have under subjection the thus emptied soul, showering on it godly possessions instead; the Witness, in whose presence evolution and involution takes place, the Unaffected and the Unchanging; He pervades like space, everything material and immaterial; the Life of life, the Life, and like space is unaffected by the thunder, and lightning of evolution &c. Eight are His forms: Earth, Water, Fire, Air, Ether, the Sun, the Moon and Atma (soul), these, His body, and He, the life.

Pathi incomprehensible.

2. That knowledge[4] is not to be known, unsearchable[7] is It, Unimaginable,[15] a rarity[19] for thought; looked for, disappears.[11]

That Intelligence or wisdom (the Lord) is of a nature different from objective knowledge obtained by the knower (Gnathru) from the knowable (Gneya)-by the subject from the object, what thus comes under the perception of the subject cannot but be "Jada", insentient and consequently, limited and perishable. The instruments of knowledge which the "knower uses for the examination of the "knowable" are but "Jada," whether perceived by the five

senses or projected in the imagination from the acquired ideas, all are but 'Jada'; from the rude sense objects to the most abstract thoughts or imaginations extends the little fold of "Jada"—all evanescent and changing. The labours of the painter, the poet and the intellectual philosopher are but in vain. How shocking to learn that; but the seers of Truth who transcend this little sphere of 'Jada' know the vanity of this all. Hence is it said, that the Lord, the Chaitanya-Intelligence cannot be known by the senses or thought. He is in the subject as the subject; to search for him outside in order to know Him as object, separate from the knower, is a wild goose chase. The foolish shepherd having the lamb on the shoulders, searches for it in caves and caverns, grieves, sighs and sobs.

Pathi realisable.

3. Where search ceases[13] is the abode of Sivam. It is where Natham and[36] Prana blend—Not a place nameable[29] but attainable under direction.

He is therefore above search, name and form; though unsearchable and unknowable, he is attainable only to be 'discerned' and realised under the guidance of the seers.

Where the Atma sees as subjective-knowledge, the never-changing, motionless perfect Wisdom (the Lord), losing the idea of its Union with such Wisdom, there is Sivam established. There too, where natham (essence of sound) which is seated in the Mulä dhära and Präna (Vital air) seated in the Navel-centre, coursing up together blend in the Sahasrara (the thousand petalled lotus)—the crown of the spinal column. Such is the conception of the Inconceivable Nirguna Sivam.

Pasu (=the bound soul.)

4. (This Pasu), the heir to Freedom,[41] knows by attention,[39] ever is.[40]

The Atma, the bound soul, is spirit because it knows; it knows things with the aid of the Karanas (organs) one by one; it tends towards one thing and then returns from it to take up another; this method of knowing is peculiar to Pasu and is called சுட்டறிவு, knowledge by attention as opposed to the Pure Intelligence-Sutta Chaitanya of the Pathi. Pasu is the Intelligence that 'knows' அறிவு

மறிவு and Pathi is the Intelligence that 'makes known' அறிவிக்கு மறிவு the source of wisdom. Pasu is the power of sight and Pathi, the sun. Pasu never exists by itself, its nature is to cling to something and become that (சார்ந்ததன்வண்ணமாதல்); in bondage it identifies itself with the bonds, in Freedom, with the Lord; it is the iron between two magnets the nearer the one, the farther from the other. It is like a crystal reflecting any colour brought before it; in darkness it is dark, in light it is light. Nor does it cease to exist; it exists in bondage as well in Freedom; it ever is: it is doubtless bound but bound to be free.

Karana Avasta (=causal states.)

Pasu literally, what is bound, is from the past under bond—the veil of darkness, Anava. In that state of unconciousness, it is devoid of the Vidyatatvas (powers of knowledge) kalai, Viddhai &c. which evolve from Asuddha Maya, and are associated with it to work out its path, hence this state of unconsciousness, unassociated with Kalai &c. is called Kevala Avasta, state of aloneness, (unconscious-aloneness as opposed to conscious aloneness)—state of dissociation. This veil of utter darkness is lifted a bit at the time of projection (srishti) by the Grace of the Lord with the instruments of Kalai and Viddhai; that state of meagre-intelligence, the state in which we are now in, is Sakala Avasta, the state with Kalai &c. the state of association. The third state is when the soul attains Divine grace by gradual preparation—when it is free from all bondage—this is called Sutta Avasta, state of Purity. To explain the above states of the soul by comparison; the eye with the power of sight is in utter darkness in the night, unable to see, that is *Kevala*; when a candle is lighted, the eye is able to see certain things close by, though not all—that is *sakala*, the eye which was able to see only one thing at a time in the candle light, sees at daybreak *all*, the darkness vanishes and the candle is thrown away—this is *suttam*. These three states are called Karana avastas—causal states.

Pasam (=bond).

5. The root of worldliness is I-making Desire.[15·38] Doubt and[18] Delusion habituated to the 'dual throng' and the ramifications[43] of Maya, (cosmic matter) *this* has ever been in bondage.[2]

The idea of Pasu, the bound soul, presupposes a bond or bonds —Pasam. Anava, that which tends to I-making, the darkness that covers the soul from the past, the cause of Agnana or Avidya has been mentioned before. It is the Mulamala—original evil or causal evil, or sahajamala, innate taint, which prompts the idea of separateness and self-conceit and causes Desire (mogha) It is Anava that blinds one from realising himself and the Lord, it is subtle and permeates one's deeds, words, thoughts, motives and what not.

Anava.

Blinded by anava and induced by Mogha, the souls in their scramble for pleasure commit deeds, good and evil. If good is to cause happiness, and evil, misery to souls, and if there is the deep rooted Mogha in the heart of each soul longing for 'happiness' it would follow that good and evil are bound by self sacrifice and self assertion respectively, which again are centred in Anava—the one being a subjection and the other an assertion of Anava. Here then is the secret of the Law of actions and reactions—the Law of Karma, good deeds causing good and evil deeds, evil, to the doer. Until the complete subjugation of Anava—(which state is called Malapari pagam—maturity of evil)—pleasure and pain force upon the soul as results or reactions of its good and evil deeds. This Law of causes and effects which connects us to the hoary-past, shapes our present and future and is the regulator of births and deaths—a just and noble Law, the pride of the Sanätana Dharma and the bed-rock of Buddhism, revealed in the wild woods of India, Karma then is another bond of the soul.

Karma.

The third bond is *maya*—cosmic matter, that primordial substance out of which the insentient universe,—the Jadaprapancham, is evolved. This maya is considered in its two states—the asuttamaya and the Prakriti maya—the one subtler than the other: the evolution of these and of the 'tatvas' in their proper order is, though very interesting in itself, too large a subject for treatment here, suffice it to say that maya supplies to all souls, body, organs, worlds and enjoyments (தனுகரணபுவனபோகம்) and causes doubt and delusion to those under it

Maya.

clutches. The last two, karma and maya are said to be Aganthuka-mala—incidental taints.

Thus we see that I-making and desire born of anava, pleasure and pain born of karma and doubt and delusion born of maya drown the soul in the ocean of sorrow, in the whirl of samasara—births and deaths. Intoxicated with maya, they mistake phantoms for Reality, *Asat* for *sat*. Though maya is the material cause of the Universe it is Asat, in relation to the soul, sat, which knows and acts; in its turn the soul is Asat in relation to God, without whom it cannot know. In fact, Pasu partakes of the nature of both Pathi and Pasam and is hence called satasat.

Sat-Asat (=Reality-Unreality).

6. To cease from the pursuit[2], to turn all organs direct to Intelligence[25], to forget not His[18] Grace but to be in constant communion[29], this is the path to Freedom, Hasten[20], Hasten.

Path to Freedom.

It was told how the soul pursues the phantoms of the world, through its intoxication of Maya; the mind and the senses trained to 'run out' after them from the immemorial past have tightened the chains of Karma and Maya. Useless, is this pursuit. Now the only way open is to halt, retrace and to run in, turning the mind towards Chaitanya; to give up the roots of evil and to look for the seed of Freedom; with careful restraint not to turn back or to the sides, to run straight towards the resonance of the Holy feet, to fix all thoughts on Him; to rouse the sleeping dame His Grace and to lean on her without remission, this is the path to Freedom. The Great seers, Yogis have thus worked up, unattached to anything.

Way of Love.

7. No sooner melts the[7] heart, than one with Him.

The Path to Freedom is two-fold. To hear the holy name "Panchakshara" of the Lord who assumed form for our sake, to see the truth underlying such name as shown by Him and to unite with Him in the manner He unifies by instructing about His eternal

Presence, melts the soul like heated wax and in its great Love is ecstatic and one with Him, this is the path of Love. The importance of cultivating the heart over the intellect, of feeling over thought is evident here. The knowledge of shastras or the grasp of the abstract truths is of little avail if the heart cannot pine for Him who is in the heart and lose itself in pining. The ecstacy of spiritual Love breaks all shackles and ends in the complete union of the Lover and the Beloved.

Way of concentration.

8. Through the Pedestal[8] Regions, divert the Prana[22] and raise to the pedestalless higher abode and blend with the natham; the True[43] wisdom you partake and attain the Fourth[26] stage.

The second is the path of concentration, there are said to be six nerve-centres or plexuses in the spinal column, called *Athära* by our masters; they are store-houses of energy, the seats, supports or pedestals of certain gods or functionaries of the Lord. About the lower end of the spinal column is the sacral plexus triangular in form, mulathara—the basic-pedestal, which is the seat of Pranava, god Vigneswara. Between this region and the navel is Swäthishtäna, square in form the seat of Brahma The third is the navel region, manipuragam, crescent form, seat of Vishnu. The fourth is the region of the heart, Anäkatham, triangular in form, seat of Rudra; the fifth is the region of the throat, Visutti, hexagon in form, seat of Maheswara; the sixth is the region betwixt the brows, Anjgna, circular in form, seat of Sathasivam. Along the sides of the spinal column run the Ida and Pingala nerve-currents through which Prana acts; in the centre is a hollow canal called Sushumna which is closed at the bottom.

Athäras.

Now as a preliminary step, the mind is trained to concentrate on the forms of the deities mentioned before, established on the six pedestals; when this proves successful, the Prana is checked and concentrated on the basic pedestal; the coiled up energy Kundalini—natham, is roused which forces up its way through the sushumna canal touching the different centres. When it reaches

the Brahmarandra—Sandramandala or the thousand petalled lotus,—which is the brain centre, Prana and Natha blend and the soul is lost in the chitakasa. This is the *honey* of wisdom in the body—to merge one's mind in the Great mind, one's soul in the great soul, perfect Bliss of the Fourth states sayujya, is here.

Athara-yoga.

It should be noted that the concentration on the deities in the Atharas is Athara yoga whereas seeing the Atma in its aloneness is Nirathara Yoga.

Nirathara Yoga.

9. Discriminate 'the five[10]' from Intelligence, unattached[10] to their ramifications, Unslumbering[10], discerning be,—established in discernment[11][38] and Wisdom, Even in wakefulness the highest[32] bliss of Turiya you experience, the sense-enjoyments[33] becoming those other, such are the true recluses[32].

Kilalävasta.

The soul is said to be functioning in the Athäras in different states or Avastas. Without entering into details, it may be mentioned here that when the soul is Anjgna, the region betwixt the brows, it has under its power 35 tatvas, and is in the waking state-Jagrat. When the soul descends to the throat region it functions with 25 tatvas, Gnanendriyas and Karmendriyas having been left in the Anjgna—this is dreaming state-swapna. When, in the heart, it has only 3 tatvas,—chitta, prana and Ullam; it is then in sound sleep—sushupti. Perhaps under ordinary circumstances, one has no experience beyond this Avasta, for, the fourth, Turiyavasta is caused when the soul is functioning with Prana and Ullam alone in the navel-regions, this is experienced, when for instance, one receives a sudden shock—the breath stops and he is thrown into unconsciousness; when he recovers he passes from Turiya to Sushupti, Swapna and Jagrat. The fifth, Turiyathitha, is experienced when the soul is in the mulathara, leaving Prana in the navel—this precedes death. These states are called (கீழாலவத்தை) Kilalavaththai beings effects of Kevalavasta.

Ninmalävasta

The next set of Avastas that requires mention here is Ninmalävastai (நின்மலாவத்தை) the effects of Suttävasthai already referred to: It covers the states of wisdom, from the spiritual down to the noonday glory-known as the Thasakariyam தசகாரியம்—the 'ten results.' To know that the the soul is functioning in the outer and the inner senses is Ninmala Jagrat; to know oneself by the exercises of the anthakkaranas, inner senses, is Ninmala swapna; to leave off the exercises of the anthakkaranas and to unite with unmoved mind, desireless of enjoyments is Ninmala sushupti; to break off from this unmoved mind too and be shining in spiritual aloneness is Ninmala-Turiya; to be lost in Sivänantham, Godly Bliss, is Ninmala Turiyathitham.

The above avastas, though imperfectly explained here would mark the progress of the soul in its spiritual growth. To discri-, minate the five bhutas (rudiments) and the other Tatvas from the soul, to break off all attachments to the forms of maya and to isolate oneself from all the Karmas, without falling into the sleep of Kevala but discerning, resplendent in the glowing conciousness, is Niräthara yoga and to be firmly established in the chaitanya losing separateness such as subject and object, is the Highest yoga, the gnana yoga; expressions such as நோக்காமல் நோக்க, அறிந்தறி யாவண்ணம், உணராமல் உணர but mean this subjective union, the spiritual Establishment.

To such as have passed beyond I-making, kevalakariya Jagrat is Sutta Kariya Ninmala Turiya, Even the ordinary waking state is one of spiritual Discernment—the Widom and Bliss experienced in the 'alone become' state, breaks through the walls of the inner and the outer senses and flows around, so that what is touched, smelt, tasted, seen or heard is that spirit. Even the previous impressions of sense enjoyments become spiritual. Such are the real yogis, the renounced, who whirl not in worldliness but stand mute as the tongueless belt.

10. Should differentiation[26] cease and the whole universe[42] be absorbed in you and you in Him; the unattached[27]

Intelligence, then loosens[27] all this Evil; whatever path you[30] tread, no matter, know the witness, the Inner-Life,

'Differentiation—cause of bondage.

The nature of the mind is to differentiate one thing from the other to be able to know it, this is its சுட்டறிவு or knowledge by attention; ideas of relativity such as up and down, heat and cold, in and out are the contributors to objective knowledge (which has no place in the realm of the spirit) and are the cause of bondage. Therefore to hold the mind stable in the state of undifferentiation, to identify oneself with the Universe, discerning the Eternal Presence of the Lord there and to give oneself up to Him is to cause ths cessation of bondage. The Lord, the witness of the universe being discerned, it matters little in what station of life, one conducts himself.

11. Agency given up and individuality[6] destroyed. The Lord shines and He acts, no sooner I-making[19 37] ceases than flows That: in that Experience where[29] O, is 'I.'

Karthritvam.

When notions of 'I do' 'I manage' &c. die away and even the 'I' is given up; it is the Lord who takes the place; He acts in the Sanctified soul and He is there, for He is ever ready to fill the Soul with His Being the moment I-hood is subjugated. The Karmas done in such yoga produce no offect. Karmas bind the doer-the Karta, but here the Soul has given up its agency-Karthritvam—and the Kartha is really the Lord, who cannot be bound. The soul has really disappeared mysteriously where O, is that which has been crying 'I' and 'Mine' from the beginningless time.

Malaparipagam.

That stage in the spiritual growth where the 'I' is surrendered to the Lord is called Malaparipagam—Maturity of the Anavamala.

12 To you who have offered yourself, He offers Himself,[6] absorbs you in[14] Him, Makes you Himself,[1] you become

one with the Highest of Bliss Brahmasakti,[34] the sleeping[14] dame; Endless riches[42]! Immeasurable Ambrosia[26]! Unspeakable[4] That.

That Brahmasakti, His Grace, that lifted the soul from the depths of Kevala and is eternally present in it as the source of Energy, will and knowledge, though unknown and unrecognised by conceited soul, shines forth when the I-making is dying gradually and the Lord as Guru appears to instruct the pilgrim soul in the Truth. That is, the soul is said to have Satgurudarsana (சற்குருதரிசனம்) following Malaparipagam (மலபரிபாகம்), and the Guru by his Diksha-initiation-rouses the apparently sleeping dame the sakti which over laps the soul; this is called saktinipadam (சத்திநிபாதம்). Henceforth the soul is in incessant union with Grace. Thus, to one who gave himself up to the lord. He gives Himself in return; in other words, when the 'I' is lost He reigns instead and experience of being one with that Gracious Lord is incomparable, unspeakable, it is like itself.

Satgurudarsana.

Saktinipadam.

13. They who thus realise are the rich[7] in the Highest wisdom, they stand alone[16] unattached, and are lost in ecstacy[82] (of Wisdom).

The Great ones who have thus realised the Bliss of Oneness are in possession of a wealth, incomparable; the Highest wealth not of perishable and transient a nature but of Imperishable and Lasting wisdom. All the wealth of the world can have no charm for them; they, no more, but That Ocean of Wisdom.

14. He, who led you from the corner[12] to the courtyard is Great, the Lord of the righteous. That absolute, unknowable[1] by any, came in 'Form'. He became your[5] master.

The soul which was used to dwell in the corners of the senses and take delight in sense-enjoyments, is brought to the front yard, the space of Bliss, to stand isolated from its previous companions. The one who accom-

The Lord as Guru.

plishes this feat of mercy is the Great Lord, who comes to the soul in the human form, in the fulness of time. He is the Lord of those who walk in the path of Righteousness.

This doctrine that the Lord Himself comes down in mercy to instruct a qualified soul is indeed life-giving; He comes when the soul has attained the *poise-of-twofold actions* (இருவினையொப்பு) and the *maturity of-evil* (மலபரிபாகம்)—the first, a stage in the progress of the soul where pressed between good and evil, it sees both with an equal eye and relinquishes them as causes of bondage-a preparatory step to the second, மலபரிபாகம்; He comes in the twinkle of an eye assuming human form. Is this not an imperfection in this perfect Being? Rather it is the manifestation of His Grace, He, the Gracious Lord, who vivifies the invisible and the visible, pervades through and through and yet remains unsullied, takes form when needed for soul's salvation; no limitation can be imposed by the Form on the Eternally-Free, suttachaitanya. Further, are not forms assumed by Yogis and Sittas, without losing their individual consciousness? How much more then, can the Yogi of Yogis, the Sitta of Sittas exercise this power: a clear understanding of the 'Forms' of God in the Nishkala, sakalanishkala and sakala will wipe off all doubts, on this point. If the Lord came not in sakala how could we have been blessed with the Vedas and the Agamas.

Iruvinaioppu.

The Lord instructs the souls according to their devlopment. The *Vignänakalar*, those souls who are bound only by Anava are instructed by 'intuition': the *Pralayäkalar* who have Anava and Karma are shown the form of the Murthi; and we, the *sakalar*, bound by Anava, Karma and Maya are instructed by Himself appearing as Guru in human form.

Three kinds of souls.

15 To those who have thus exhausted all Karma by the Grace of the visible[3] master, no longing after sense[3]-[26] pleasure[33], no birth[3] and death, no bondage[62], sorrow[27] or delusion[33].

Karmamala (the bond of action) which leads to births and deaths is threefold. First the store of past Karmas which have to mature in the future,

Three classes of Karmas.

called *sanchita* Karmas, literally, accumulated actions; secondly, those actions which bear fruit in the present birth called *Prarabdha* Karmas—what has commenced :—and lastly *agamika* Karma—those actions done in this birth that are to mature in the future—impending actions, a critical study of this law of Karma is worthwhile attempting—how an act affects the Karmas, what changes take place in the dispositions and tendencies, how the results redound on the doer and such other points require extensive treatment which cannot be undertaken here. A mind that has attained இருவினையொப்பு, and views with dispassion good and evil deeds, cannot, of course, be affected by their results, pleasure and pain; add to this, the relinquishment of Karthritvam-Agency, born of மலபரிபாகம், the soul has soared to a height far beyond the atmosphere of Karma, dropping the burden of Karthritvam which alone pressed it down all the while. Thus ends Agamika Karma. At the meeting with the Guru, the surrender of Agency is even confirmed by His graceful look and the sanchita Karma is set on fire. But while the body lasts Prarabdha Karma goes on; even here the sanctified soul is free from its influences as the Lord is there and He acts as already stated. It is needless to state such great-ones of Realisation are free from impressions of sense enjoyments, have no longing to the trivialities they have trampled under foot, and have attained the abode of Bliss from which there is no return; Birth and death, sorrow and delusion are things of the past, dead even in their recollection.

16. Who see her (Pasu) as the possessed[35] and Him (Pathi) as the ghost are seers true, others see not. He becomes this one through His mercy, this can't[40] become That : assume[42] not egotism.

Soul and God.

The relation of the soul to God has been a subject of controversy from a very long time, different schools of philosophy have sprung up, but the truth seers find the harmony among them. Three relations are thinkable; they are two, they are one, they *are not*,—the last, namely that which denies the existence of both soul and God may be dispensed

with. Leave that blind child for the present, whispering in his ear that the invisible is the reality and not the visible. If they are two no freedom or bliss of realisation is possible. If one, the soul should not have meagre intelligence as opposed to Infinite intelligence and can have no sorrow. If there is *no* sorrow but that the soul fancies it, whence is this delusive fancy? If that is born of maya, it would follow that the soul which is really God is subject to maya. If the soul, sorrow, and the universe in which this sorrow is experienced is all delusion, who is thus deluded? It cannot be God who is sutta chaitanya; else it would be like hiding the sun in darkness.

Suttadwaita.

What then is this relation? the same relation as exists between a ghost-ridden person and the Ghost, not one, not two but non-dual, adwaita. In that state of possession, the person acts in one respect, in another respect he does not act. The ghost is *all* in that person in one respect; yet it is not *all* in another respect.

This is the real relation that exists between the soul and God; the same is the relation between Pasam and Pasu. They are treated as Tripatharta for the purpose of differentiation, to enable the mind to form a conception, they exist in this adwaita relation eternally. This relation should also be borne in mind when one speaks of Pathi, Pasu, Pasam as Sat, Satasat and Asat. There is as much truth in the statement. 'I am Brahman' as there is in the statement 'the ghost-ridden is the ghost.' To assume further is Anava, and creates the difficulties above mentioned.

[In mukti, the soul does not become God but God becomes the soul, taking his place and filling and covering him, and possessing him as a ghost possesses a man. Where the I-ness stood before in Bhandam, there is a void now in mukti and this void is filled by God. The soul does not get converted into God, but where the soul stood before, Sivam stands there in all His Glory, the soul's individuality having been destroyed.]

17. Embracing other chaff-like[31] religions lose not thy life.
Those words hear not, The followers of this,
discern[45] the Truth.

The warning is given that a clear understanding of the Truth alone will lead the soul to the abode of Bliss, while ignorance and dull understanding will keep it still fettered. Waste not time and life in hearing other doctrines, this doctrine of the sutta adwaita is the Truth and its followers alone discern the Truth.

Here ends this science of Wisdom, the guide to spiritual Experience and thus have I understood.

IMMORTALITY.

A NOTE.

THAT fine saying of Epicurus must comfort us while we are face to face with death. 'Death does not concern us, for when we are,death is not, and when death is, we are not.' But we are not all intellect: we have also the emotional side to our nature. Hence we weep over the dead. Does death put a finish to *us* as it seems to ? If there is life, there must be death also. And if there is death, there must be life also. But what is life and death but different manifestation of the same power ? Movement.

There is considerable confusion in the people's mind as regards the idea of Immortality. When they crave for immortality, do they seek deathlessness for the body or the soul ? But the body perishes before our very eyes. So, is it for the soul ? Can the soul be without the body ? Can you think of it without form, colour or extension ? But what is the soul ? The soul is not a unity but a unification. The soul of man is his sensations, impulses, and motor ideas. As Goethe says: 'I am a common-wealth of inherited tendencies and ideas.' Our ancestors live in us though dead. And we, our thoughts and acts, would live in the coming race as influences and tendencies.

According to Owen "Philosophy does not recognise an immortal entity, mental principle, or soul." Hegel calls the desire for the continued existence of the individual as this "ambitious craving of egoism."

O, when will it go ?—"the illusion of the thought 'I am'." The individual man may go: but there shall be the same songs and the same enjoyments: and cannot he be generous enough to be satisfied with the thought of the continuance of the beauties and the pleasures ? He may not be present in the same body at the banquet of life. Would he not be thoughtful enough to be indifferent as to the body in which he should appear and partake of the banquet ? Would he not be brave and unselfish enough to acquiesce in Nature's plan? Would he not be thoughtful enough to understand the beauty and the glory of the sacrifice of the individual for the progress of the race ?

A. S. MUDALIAR.

I
IN THE BAY.

Ocean's whelming tide,
Foaming floating wide,
Weltering with winter's spray,
Flows, like the silent breath
Of soft and peaceful Death,
Into this warm and clear bay.

Silence as of starry night
Or of cold star's livid light,
Sleeps upon this sunlit chase;
Only the flowing wave
So mournfully doth lave
The out-stretched mountain base.

Come, love this calm cool eve,
When the billows lightly heave;
Come clasped in the folds of the breeze,
With the warmth of day,
And the salt sea bay,
To the shades of these whispering trees.

II
TO THE MORNING STAR.

Maiden or star whose spangled sheen
Sprinkles from the heavens serene
Flakes of dewy light,
Float supremely by
Across the smiling sky,
Above the silent shades of night,
In shape ethereally bright,
In the hues of morning dight,
Like bird upon the wing,
Over mountains bare,
And ice cold glare,
And the crater's hollow ring!

Shake music from your singing robe,
Each time you wing around the globe,
In sweetest symphony,
Till fold on fold of choric song
Follow as thou floats't along,
And bear us on the wings of ecstacy !

III

THE NOON-DAY QUIET.

In the noon-tide's stilled repose,
In the noon-day's pause and quiet,
Like a dreamer deep asleep,
What dost thou world ?

All the songs of dawn are hushed,
All the flowers of morn have drooped,
And the sun himself reclines
On a show-cloud's silver lines.

In the noon-tide's stilled repose,
In the noon-day's pause and quiet,
Like a dreamer deep asleep,
What dost thou world ?

It's long, too long before sweet Eve,
Queen of sunset and of stars,
In a cool shade's fountain flow,
Sings her song of love ;

So in the noon tide's stilled repose,
In the noon day's pause and quiet,
Like a dreamer deep asleep,
What dost thou world ?

THE WORLD'S REPLY.

Poised as bird upon the wing,
And resting between flight and song,
I am throbbing with the life of morn,
And quickening to the song of Eve.

The world may seem to pause and pine,
The world may seem to cease and stop,
But 'tis in hours of calm and peace
Old worlds are dead, new worlds are born.

So poised as bird upon the wing,
And resting between flight and song,
I am throbbing with the life of morn,
And quickening to the song of Eve.

If life were all a ceaseless flutter,
No rest from labour, no pause from work,
The bird that sailed the morning sky
Could scarcely sing in starlit eve.

So in the noon tide's stilled repose,
In the noon-day's pause and quiet,
Like a dreamer deep asleep,
I breathe with silent breath.

T. B. K.

WILL AND ITS POWER.

(*Continued from page 115 of Volume VIII.*)

IT has been experimentally proved that if one determinedly wills that an image, an idea or a thought conceived must recur or return at a certain future time, it returns correct and true to the time fixed. This especially can be easily tested by having an aim in view when one goes to sleep. When you wake up the first idea that comes across, is the particular one you wished to have.

This kind of recurrence can greatly be facilitated by resolving to begin a task, with a little *fore-thought* or *fore-thinking* process. This leads us to think that there is some magic virtue in sleep and it is known to preserve culture and ripen our mental activities. The time-honored saying "sleep over the resolve and night brings counsel" proves this.

This is a kind of *Auto Hypnosis*. Here it may be remarked that this sleep need not necessarily be a hypnotic one. Here ordinary sleep also works on similar lines, but its powers are limited; whereas the hypnotic sleep has unlimited powers and possibilities vested in itself.

The *Awakening of the will* is a very interesting feature in the life of man. All life is purposeful and equally important. Every man has his own aims, ambitions and aspirations, and no man is ushered into existence whose work is not born with him. There is always work and tools in him to work withal, but some never care to utilize them in their life. They always fail in whatever they undertake, not because of their incapacity to succeed, but because of their indifference. They are duly paid for their negligence some time or other in life.

Not so the man who succeeds'— the man of influece, or power He has an important aim in life; he possesses the aptitude and perseverance to attain his goal, and the main secret of success lies in the fact that he is ready to avail himself of the opportunities which present themselves on his way. This is the man of *will*. He comprehends what is *good* and what is *wrong*. The more he learns of things in general, the more he aspires knowledge and,

the more he understands how to selec hings, that bring success and the secret lies in the nature of 'choice' too and upon that depends his success or failure.

The main key to every individual is his own *thought force.* Thought is the emanation of mind at work. The working of the human mind is the most marvellous activity known. The belief or the thought which one cherishes about oneself determines the nature of one's activities. He who cares to attain success in life, should first assume that he *can* do things. He must not be discouraged by failures. There is really no such thing as shame resulting in an honest attempt. His failure not only brings him knowledge but also experience, which repays him for his effort sometimes more richly than would have been the case had he succeeded in obtaining that which he aimed at. Every success is more or less the overcoming of failures. The noble Jesus taught the world that all things are possible to him that believeth. Believing what? Believing in "*oneself*". This believing in *oneself* of one's own powers is termed self confidence. A person who lacks self confidence, can with all safety develop it through the will. In the cultivation of self confidence, it is a good plan to affirm to oneself "*I can*", which is easily done by holding the idea and picturing within *oneself* that one is powerful enough to do anything and everything.

A persistent affirmation that you do possess the qualities which are requisite for your success, and that you can develop them to their utmost capacity, aids wonderfully in acquiring the desired possession. If you lack courage or if you are a coward in some part of your nature, gradually begin to brace up your weak point by daily mental exercise based upon sound and systematic principles of science. Like an actor assume the part you would play with all the strength of your inner being, until you actually live his life and are surrounded by his atmosphere.

Experienced actors tell us that they feel the characters they impersonate; that if they act the part of noble and heroic souls, they actually feel the noble impulses and the strong current of heroism assumed. On the other hand when they are playing a mean contemptible part they feel mean and debased.

From the above you see that there is everything in assuming firmly and persistently the part you wish to play in life. Resolve and believe that you are noble, vigorous and strong. Never for an instant allow yourself to think that you are weak, mean and contemptible. When you continue exercising on the mental lines suggested above, after a time you will feel your *self* in its full power within you and that will in its course retain the mental attitude as a permanent factor in your life. When I look about me what do I see? I see the great mass of people discontented with their present *regime* of life, and I cannot but help appreciating the necessity for a change in the mental state. The real cause of this depraved condition is the lack of knowledge on the part of the average individual as to the right method of controlling his mental machine.

Thereis need today for intelligent, thoughtful consideration of the great questions that crowd upon us for attention and solution. A man is of the greatest value to the race when he becomes a centralised individual, fully developed in himself and equal to assuming his own responsibilities.

As is well said in the beautiful words of Ridpath—the historian, "when liberty is born man's limbs are unbound; he straightway begins to flourish, to triumph, to be glorious. Then indeed he sends up the green and blossoming trees of his ambition. He grows in freedom, his philanthropy expands, his nature rises to a noble stature, he springs forward to grasp the great substance, the shadow of which he has seen in his dreams. What men want, what they need, what they hunger for, what they will one day have the courage to demand, is a freer manhood and more knowledge and intelligence. The right of free thought, free enquiry, and free speech to all men, everywhere, is as clear as the noonday and bounteous as the air and sea."

What do you think is the basis for attaining this much coveted liberty? It is nothing but a firm determination and the mighty secret of the power of the will.

THE LATENT LIGHT CULTURE }
TINNEVELLY BRIDGE. } S. V. RANGASAMI.

National Education in Bengal.

The report of the public meeting held in the Town Hall, Calcutta, and the statement of the schemes of study adopted by the National Council of Education, Bengal have just now been published. It was the manificent donations of Babu Kishone Rai Chondry and others, which largely contributed to the practical undertaking of the question of National Education in Bengal. The National Council of Education, according to the statement of its founders, is not antagonistic to the existing system of University Education. Though their objects and aims are similar, the former is not merely a slavish imitation of Calcutta or any other India University, that follows a uniform method of imparting education to those who receive instructions in various Colleges and Schools under their supervision. The memorandum of the association points out that the object of the association is to impart education, both literary and technical on *national lines.*—They attach greater importance to the study of the literature, history and philosophy of the country and to incorporate the best oriental ideals of life and thought and assimilate the best ideals of the West. Their object is also to promote the study of arts and sciences calculated to develop the material resources of the country and satisfy their pressing want. In spite of the great benefits received from the existing system of University education, it has been found to be defective and the national council of education is of opinion that the time has come for its modification and reform. The field of educational work is not exhausted and there is ample scope for trying new systems. The council disavows rivalry and unhealthy competition while it has no pretence to originality. It declaims to utilise the existing institutions as it rightly fears there are not likely to adopt its scheme. It is rather premature to say that it will produce any satisfactory results but its claims for a fair trial deserve the attention of everyone interested in the cause of education in the country and its success will be keenly watched and its working will be subjected to the scrutiny and unsparing criticisms of its friends and foes.

While the necessity for the technical education is admitted by Sir Gurudos Bannerji as the only possible solution for the bread problem, it does not overlook to provide for liberal education. Its resources appear to be not great and its scheme is complete with regard to technical education; but it hopes some satisfactory arrangements will be made through the co-operation of the Bengal Technical Institute. It proposes to make vernacular the medium of instruction and English is only to be studied as a second language; English is a very difficult language for a foreigner to master, its idioms and structure so widely different from the vernaculars of the country, a study of which taxes much our energy and burdens our memory; acquisition of knowledge through that medium will not be easy or speedy. So vernacular is recommended as the direct means of communicating knowledge in the earlier stages, lightening the labour of acquiring it. Japan which is an object lesson to Asia translated important works on physical science, economics etc., in the vernacular of their country. Though her students go to Europe and study in the acadamics of the west, they assimilate the best ideals of America and Europe and impart instructions to the youths in their Universities, in their mother tongue in which they can more easily understand. Suitable text books are prepared by the Japanese in their language and the Bengal Council of Education, perhaps, wants to follow in their foot steps. Unlike the University Commission of Lord Curzon they place a very high value to the study of vernaculars by giving to it a prominent place. One of the objects of the Council is the enforcement of strict discipline. We are now-a-days tired of hearing the laxity of discipline from responsible men who ought to know better—we ourselves set a high value to the formation of character. Nobody can ignore reverence to elders, obedience to constituted authority. It will not produce desired effect if the severity of punishments be very great and out of proportion to the crime. The training of young men under alien teachers who have little sympathy with the students who come in contact with them and who want to stifle independent thinking and love of native land will not help towards the formation of character and developement

of habits. Such unwonted cruelty as wholesale expulsion and indiscriminate punishment as that of the Rajahmundry College students when Govt. does not blush to inflict is likely to engender and increase the racial animosity. Hindu students are generally well-behaved and many educationists have borne testimony to their conduct and character. It is important to develop the powers of observation and self help and free-thinking. However essential the acquisition of knowledge may be these qualities form no insignificant ingredient in the building up of national and individual character. It appears that one of the objects is religious teaching in schools and colleges. The national council itself anticipates much difference of opinion. It is impossible in a country like India which is composed of heterogeneous and incongruous elements to adjust the balance between the claiments of rival religious bodies and there is no hope that numerous sects will come to any prudent compromise: the tendency of the day is to favour the secular edtication and to leave interminable controversy of religion to priests and fanatics. It is necessary for the council to take into serious consideration the religious controversies which are likely to arise, if religious education be introduced into college and hamper the work of the college. However pious may be the ardent wish of the zealots, God is not near us and future state of happiness is only a vision of the fanatic. It is better that such questions are left severely alone and the student attends to his legitimate work. Fostering the religious sentiment and the opening of the way to the land of promise must be left to the special pleading of the Achariars and Matathipathees. It is for the clergy to give training in their doctrines, to remove the darkness of the stunted souls, but the institutions which are to impart education would have satisfactorily fulfilled the function, if they have trained the body, developed the mind and formed the character of these that come under their influence; denominational or any kind of religious teaching is not likely to find a satisfactory solution by adjustment of rival religious claims. At present it is better for the school to be content with the purely secular and moral education, divorced of religious education. Though all are

not agreed and widely differ with regard to religious opinion, all have accepted the fundamental principles of moral truths, principles which are common to humanity and the necessity of inculcating in the end those principles which go to build and develop the character. It is not enough to sharpen their wit alone and the students ought to be taught also to make the best use of their faculties. A graduated syllabus of moral and civic education must find a place in the curriculam of schools and the invaluable opportunities must be utilised during the most impressionable periods of life for moral ends. Upon that the future up-building of the nation depends.

The course of study that is prescribed does not differ much from the curriculum of the University. Almost the subjects are the same as those that are taught in the Calcutta University but prominence is given to the study of Indian History, philosophy and literature. The study of Public administration as illustrated by the History, theory and present organisation of England and other European and Asiatic states, has not found a place. Sociology which is a subject recently introduced in the English Universities ought to find a place in a curriculam of studies. Ethnology and comparative study of social Institutions is much encouraged in acadamies and advanced universities. The question which occupies the attention and careful consideration is the future careers of those who have received their training in the Institutions founded by and affiliated to the National University. Government service will be shut to those who have not received the hall-mark of University Education or passed through the ordeals of a competitive examination. Naturally the council expects that the new movement will be received with favour by the Zamindars of Bengal and perhaps by some of the important Native states, like Hydrabad, Mysore and Travancore. If the native states are induced to recognise the Council, there will be ample field for those who are turned out by it. If not we cannot vouchsafe much for the future of the institution. It confers no degrees. Legal professions and Govt. service are out of question. The attraction for the Institutions will not be great in spite of scholarships and fellowships offered to the students. Brilliant young men with high aspirations will not care

for these institutions and naturally the number which seek admission cannot be very great at present. Even skilled labourers turned out by these institutions will not be much benefitted unless capital is supplied to start industries in which they have earned distiuction as students. There well be scope for these students who are turned out by this institution, in agriculture, manufacture, commerce if landlords and capitalists hire their skilled labour. The Public Examinations are not altogether discouraged, there are three examinations corresponding to the Matriculation, First Arts and B. A. Degree examinations. The Council is to be congratulated for securing an efficient staff of teachers who have won high academical distinctions in Indian or European Universities. Many of them with considerable self-sacrifice have joined the institution actuated by pure philanthropic motives with the desire of serving their motherland. It is impossible in the limited space afforded to a magazine writer to enter into detail discussion of so vast and important a subject as that of National Education and to do full justice to it. Only the main points have been touched and we have not dwelt at length to give a full criticism to the subject as it deserves. We shall keenly watch the progress of the institution and for the present, we shall be content with wishing hearty success to it.

S. K.

The Hindu Ideal of Womanhood.

[BY T. RAMA KRISHNA.]

The greatest of the South Indian poets says: "The Woman that worships not God, but her husband, when such an one says, 'let there be rain,' it descends." Here is a religion given to the woman to follow, a faith to observe, quite in accordance with the genius of the nation, which in each of its component parts and states of life requires in the matter of religion an individuality and speciality to faithfully follow and take pride in. Milton's ideal has a close resemblance when he speaks of Adam and Eve:

"He for God only; she for God in him."

Such is the belief instilled into every Hindu girl before she becomes a wife, and a wife she should become. Marriage is binding on her, and no woman is said to fulfil the conditions of the ideal, until and unless she goes through the marriage rites and performs her duties as married woman. And marriage is a sacrament, a union sanctified in the presence of God before the sacrificial fire, and not a civil contractual relationship.

The first and most important commandment which the Hindu woman is bound to obey is: "Thou shalt have not others as lord but thy husband." She shall not marry another, either while he lives or after, if her lot be cast with an unworthy husband, she must bow to the inevitable. If the husband by accident becomes permanently maimed or subject to some loathsome disease, the partner of his joys and woes as well must cheerfully accept the new condition in the spirit of the teaching of her religion. If the husband predecease the wife, she must face the new situation with a courageous heart and remain to pray day and night for the repose of his soul or if unable to bear the pang of separation, she wishes to wilfully ascend the funeral pyre to be consumed to ashes with her dead husband, religion allows her to do so. But such an extreme step was purely voluntary, and never was made compulsory. The writer of "Indian affairs" in the *Times* has missed his mark when he wrote of the "wretched woman" occasionally seeking in death an escape from present affliction and a

miserable widowhood." "Miserable widowhood"! But ask the widow, who cheerfully bears her condition, and she will give another answer.

Voluntary immolation on the funeral pyre of the husband was of frequent occurrence before Lord William Bentincks' suppression of it; it is of rare occurrence now, no doubt, on account of the act. In olden times the tendencies of thought and feeling gave an impetus to the doing of such deeds. Those times were more romantic, and influenced the minds of women more readily than times modern, when thoughts and feelings have changed according to the altered circumstances of the country, and women think it more noble to live and endure, and serve better their departed husbands according to the ideal set before them. The exemplary life which the late Queen Victoria led had the cordial approval of her Indian subjects, and it enhanced their admiration for her, and the women of India regarded her more as one of them than of the people of the far-off island, whose modes of life they have become familiar with from those of them sojourning in this land.

This devotion to the departed husbands is not confined to the widow only. It is expected in the wife, even in circumstances of unnatural conduct on the part of the living husband. He may spurn her, care not for her; still she should not only bow to her lord without a demur, but be loyal to him. Said the South Indian poet: "If the husband should act so as to be the laughing stock of everyone, the woman nobly born knows no other than him to whom she was wedded."

As to Nalayani, the good and faithful wife of her leper husband, what difficulties she sufferred, what trials she went through in tending him affectionately and guarding him with the utmost vigilance, denying comfort and rest to her wearied body, are they not related in the songs of very tongue in the land? Although the daughter of a king, she performed her wifely duties without the least disgust, and took a noble pride in doing this humble service to her lord in sickness. Thus, loyalty consists in being true and faithful to the husband, and remaining spotless and untarnished to receive back the sullied

but penitent husband, who comes to her after all the bitter experiences of life to find at home peace of mind and rest to the conscience; aye, in being faithful to him after he is gone, and guarding his name most zealously. The story of the South Indian woman who was extremely keen about the good name of her departed husband may not be familiar to English readers, and I make no apology for recounting it here. A thousand years ago in deadly battle between two powerful kings of Southern India, some of the soldiers of the routed army came running from the battlefield to take refuge in their homes. "What became of my son who went to fight with you?" said the mother to one of them. "He was in thickest of the fight," replied the soldier, "but I do not know whether he fell or ran away." The mother concluded that her son must either have fallen on the field of battle or run away to some other place of safety, for fear of being chided at home by the mother for cowardice, and disowned by her if he returned. Then, taking a sharp knife, she ran to the field of battle, determined to cut away her breast if she did not find him there dead or mortally wounded, in which case he must have run away with the rest. She was certain that in that case the son's cowardice must have been acquired from the milk which he sucked from that breast, and not inherited from her brave husband. At last she was overjoyed to find the worthy son of her husband lying dead on the field of battle gored with wounds, and her husband's name preserved from eternal stain. Such is the spirit of devotion of the Indian woman to her husband, and a Dutch writer, Dr. Van Limburg Brewer, has indeed caught the spirit of the Hindu ideal in his romance of "Akbar" better than the writer of the Times article. When the suggestion was made to the heroine Iravati to bestow her affections on Akber's son Prince Selim, afterwärds better known as Emperor Jehangir, when she had clear proofs of her husband's faithlessness, the brave Hindu girl made answer: "Our women know nothing of temptations of greatness where duty and honour are concerned, and to their husband they remain faithful, even if their love is repaid by treachery. There are no bounds to the loyalty of a woman to her husband; and you know, though you may consider it only the

consequence of superstition or exaggerated feeling, with what willing enthusiasm they will throw themselves on the burning pyre that consumes the body of their dead husbands. You must have heard of our holy legends and heroic traditions, which describe the devotion of a wife to one unworthy of her. Doubtless the touching adventures of Damayanti must have come to your years. Well, as far as in me lies, I will be another Damayanti. Sidha has deserted me, but when he awakes from this enchantment he will return another Nala, and find me pure from any spot, and acknowledge that I knew better than he how to watch over the honour of his name."

If any condition of life be considered low or miserable, it is because the poetry of it has not been written. It is Emerson that wrote in this strain. And how could poetry be written unless there is the living reality to draw the inspiration from? In truth, there is no condition of life in God's world that is low or miserable. The meanness or the misery is not in the life, but in him who lives that life, who, by importing higher thoughts and nobler passions into that life, makes it really divine. If you wish to know what that life is, go to the land, to the homes of the women who bear their pleasures with calmness and their difficulties with fortitude and dignity, hear them sing of the sorrows of Damayanti and Chandramati, the trials of Nalayani and the troubles of Savithri, and note with what evident satisfaction and pride women similarly placed bear their condition.

The next great condition in that ideal is implicit obedience to the husband. She must obey the husband in whatever he commands her to do. If he enquires her to taste of the forbidden poison which brings on death, she is bound to obey for disobedience brings all woe and sin into the home—her little world. Woman is born to serve and not to rule; to obey, and not to command; to be dependent, and not to be independent of the husband. Like the tender creeper, entwining the mighty tree to beautify it, with its flowers, and emitting fragrance all round, she is born to shine in the household, to add dignity and grace to life, and give perfume to the ideal household; to assist the husband, to make life

pleasant, and make a little heaven of his home. To be obedient is to be good. To be obedient is to be chaste. To be obedient is to be divine. She must resign herself entirely to the will of her husband, for it is better to serve in heaven than reign in hell.

Such is the Hindu ideal of womanhood; and well was it understood by a Hindu girl when a Brahmin preceptor asked his pupils as to their future ambitions in life.

"I wish to marry the king," said one of them and shine as a queen among the daughters of the land." Another, more intellectual, perhaps, than the rest of her sisters, answered; "I wish to marry the Minister of the country, and be a true helpmate to him in governing the people wisely and well." A third: "I wish to be the wife of the general of the army, to put on his armour when he takes leave of me to go to the field of battle, and receive him back with pride and pleasure when he returns home crowned with success." But the little heroine, when her turn came, answered: "I wish to be the good wife at home, to be the queen of my house, the friend and counseller of my husband, and the general of my little household troops." In this short answer is summed up the poet's ideal of

"A perfect woman, nobly planned,
To warn, to comfort, and command."

Supposing an up-to-date English girl were asked about her ambition in life how different would be her answer! She would like to become a Member of Parliament, and a Senior wrangler, or an accomplished athlete. It is this tendency in modern life that made "Rita" deplore. "The intrusion of women into every active or intellectual sphere has broken down much of the reserve and reverence of sex for sex. They hail each other equals, and often rivals. But they no longer seem to feel that imperative need of each other which leads to marriage; in fact, marriage is becoming a tatooed institution and materuity an evasion, instead of an obligation." This, if true, reveals an awkward state of things. Why, if the woman were to work with man in the sphere which is legiti-

mately his, the world would be richer in its thoughts, in its stock of knowledge, and richer in material acquirements. But Oh ! how much poorer would it be in the softer and sweeter side of its life ! There would be less of passion and feeling, less of romance and poetry. Chivalry would be gone, sentiment divorced altogether from the world, and the prosaic dullness of life laid bare in all its dryness; and perhaps another kind of chivalry forced into existence, where women would go forth armed with the bow and the arrow, or the sword, or even the modern pistol, to avenge the wrong done to weak men. Science would then try hard to find ways and means for women to bring forth children free from the burden of pregnancy and the pains of travail. Then the bearded lady of Barnum's would be no more a freak of nature, but a common enough sight, for women to found and argument upon for poaching on man's reserves, exciting no wonder or surprise: and women would be found vying with men in lecture rooms and University halls, in the councils of the Empire, and even on the battle-fields of the world. But I do not wish to look on this picture, which is given to my subject, but only look on that picture the Hindu ideal of womanhood. The Hindu marriage system has its dark spots, no doubt, notably that part of it which allows man to marry another wife when his wife begets no children or when she dies. Even here man has admitted himself to be the inferior to the woman, and has ranked himself with a lower order of the human kind. He took care to keep her highest. He expects from her a higher order of human virtue, purity, and love and to this high and hard ideal set up, our women in all ages have willingly bowed.—*The Nineteenth Century*.

NOTES AND REVIEWS OF MAGAZINES.

Consequences of wet weather in London.

Curious pecuniary consequences of weather are mentioned in the *Grand Magazine* by T. C. Bridges. A wet week sends up the takings of tobacconists ten or fifteen per cent; but it also fills the restaurants and helps umbrella and mackintosh dealers.

Generally, however, the public will not go shopping in bad weather. A wet day in the season is estimated to mean a loss of £ 90,000 to West End shops in London. A thunder storm may easily cost a butcher in a large way of business from £ 10 to £ 15, lamb and pork being especially sensitive to electric disturbances. A single day's fog in London costs from £ 7,000 to £ 8,000 in gas alone. The tubes however profit by fog, along with the chemists, whose takings are sometimes increased by a fog cent per cent. Mr. Bridges estimates that the storm that wrecked Galveston developed power that would have driven every steam engine in the world for years, and the most ordinary summer thunder storm wastes enough electric energy to work all the dynomos in the United Kingdom. The valve of an average flash of lightning is put down at £280 sterling.

To Test Purity of Water.

There is urgent need of a simple and reliable test for ascertaining the Purity of Water. An analytical chemist gives the following directions, which are readily understood and can be applied by any person of ordinary intelligence: "Fill a clean bottle three fourths full of water to be tested, and dissolve in the water half a tea-spoonful of the purest loaf sugar, or granulated will answer; cork the bottle and place it in a warm spot for two days; if at the end of this period the water becomes cloudy or milky, it is unfit for house-hold use. If, on the other hand, it remains clear and fresh looking, the probabilities are that it is at least approximately pure and fit for all domestic purposes.

The Astrological Almanac for 1907.

This is a useful little compilation by Mr. B. Sûryanârayana Rao, B. A., M. R. A. S., Editor of the Astrological Magazine, Madras. Being in a sense the first of its kind to directly address itself to English-knowing

Hindus that are anxious to know the planetary positions on any given day in the year, it ought to succeed and find a ready sale. It would considerably add to the wider utility of this compilation if the author could give in subsequent editions the *ayanâmsa* for the year as well as the Right Ascension and Declination, and the Celestial Latitude and Longitude of each planet for each day of the year. The Nakshatra pâdas which he gives for each planet is no doubt of considerable value in casting the *Navamsa-chakra* but for the benefit of those who wish to construct *Trimsámsa-chakra*, or to determine *Graha-sphuta* accurate to a degree, the celestial longitude needs to be given in *bhâgas*, *kalàs*, and *vekalâs*, and we desire to commend this point all the more to the kind attention of Mr. Sûryanarâyana Rao, in the interests of all students of astrology, as the absence of mention of the celestial longitude of the planets in degrees, minutes and seconds in the extant vernacular Almanacs is a great stumbling block to many who are ignorant of the *Siddhânta* portion of the celestial science. In this connexion we may point out to our readers that many of the almanac-compilers in the vernaculars base their calculations upon the methods inculcated in the *Graha-lâghava* and are therefore hardly accurate as pointed out so ably by Ketkar in his *Jyotir-ganitam*, though we fear that the planetary positions and other calculations which are derived from the latter work are not as accurate as could be desired. Again the table of "houses" which forms a distinguishing feature of the annuals of "Fadkiel" and "Raphael" in England, is in great request in Hindu Horoscopy also. It is true that the western table of "houses" is quite different from that of our own, as the middle points of our *bhâvas* constitute the starting points of theirs; in other words our *bhâva-sandhis* are really their *bhâva-madhyas*. For the construction of the *bhâva-chakra* in Hindu astrology the presence of a complete table of "houses" with reference to each degree of the *Lagna*, for all the *akshämsas* of this Presidency is quite essential, and it behoves Mr. Sûryanârâyana Rao to give the vernacular almanac-publishers a lead in this direction by supplying that much-needed information in the future editions of his valuable Ephemeris. On account

of the ignorance evinced by the generality of astrologers in differentiating between *graha-sphuta* and *bhâva-sphuta,* since indeed they regard the *Râsi-chakra* and *Bhâva-chakra* to be practically identical their prediction of *phalams* goes wrong in a number of instances, and consequently brings a noble science into undeserved contempt. Lastly we would offer it as a suggestion to Mr. Sûryanârâyana Rao that the aspects, for the time being, of each planet to the rest, might be embodied in the Almanac from day to day, to enable students and practitioners of astrology to study the configurations in natal horoscopes, when they are affected by *graha-châra, e.g.* in the matter of conjunctions, oppositions, transits, occultations and so on. The improvements we have suggested would, we are painfully conscious, tax the energies of our author who works single-handed in his field, and, with it, should necessarily raise the price of the Ephemeris, but they ought to be effected at any cost if only in the interests of the educated Hindu public which is daily growing more and more alive to the profound value of astrology as a Science of production. But we hope at the same time that the English *Nautical Almanac* and the French *Connaisance de Temps* will be positive helps to him in the achievement of this object. In fine we wish Mr. Sûryanârâyana Rao every success in his noble labours in the cause of the Celestial science of which he is such an ardent and intelligent exponent.

"Sol."

REVIEWS.

The Dawn (*Sep. 07*). The number before us keeps up the usual standard of excellence of the magazine. The contents are varied and highly interesting.

The opening article is on the Jat Sikhs of the Punjab. The article on the Trade of Bengal. A field for Swadeshi enterprise points out that trade would offer a province of employment for the educated Indian. The articles—A Bengali, Principal in the University of Nalanda and 'The houses we live in" are important from a historical point of view. Swadeshi in India and America: A parallel from history, we would commend to the notice of the moderate politicians of Madras.

Self-interest and the instinct for self-preservation are virtues of which the Christian nations of Europe are not destitute. Nay more than this, they would stifle the life of other nations, if such a procedure would conduce to their good. This is borne out by the conduct of England towards the colonies when they were under her kind care and the policy which she followed when the foundations of the British Empire were laid in India. The commercial policy pursued by England to develop her own industries at the expense of those of other people cannot but be called iniquitous.

The British nation, growing jealous of the rising industries of the colonies tried to stifle them by various acts of Legislation. This was what they did to their own people. Such was their selfishness. The reply which the colonists gave to such acts was a boycott of British goods and an organised determination to encourage their own manufactures. The American boycott followed close upon the heels of England's attempt to stifle the colonial industries. This is a clear lesson to the despised Asiatics. They are despised and looked down upon everywhere. If the sense of self-respect is not utterly dead in them and if they mean to live and assert themselves in the world, without going to the wall, they must declare a relentless boycott of foreign articles, the importation of which, kill indigenous industries.

'On the borders of the Santhal Country' shows what an interesting ethnological museum India is bound to be if her various peoples are studied. All over the land, tribes of people are found, the remnants of former races that inhabited the country, who though manifest no signs of high degree of civilisation, have still held their own against people of a superior order.

The Magazine contains an account of the meeting of the students of the Bengal National College to express their appreciation of the services of Srijut Arivanda Ghose, their late Principal. The few words which the great Nationalist spoke to the young men contain a message and call for duty for the young men all over India.

The New Reformer (*Sepr. 07*) contains good articles. The Editor attacks the question. "Why do I live?" Col. T. F. Dowden writes upon 'The foundation of co-operation'. An European graduate contributes his 'Reflections on a Tennysonian common place. Mr. Ramakrishna Rau sermonises to men of this somewhat ungodly work-a-day world to bend their minds godward. Professor R. R. Bhagawat addresses rather a lengthy epistle to 'all the Vegetarian Brahmans of India'. It lacks directness and one is sure to be lost in its lengthy and crooked avenues. If the new reformers

are to set about their work of rectification in such a confused manner, we fear the prospect for reform cannot be very cheering. The Editorial notes are no doubt edifying; but one is amusing to an extent which cannot be surpassed in the history of editorial notes.

"Now that we have the British rule over us and that the country is peaceful, it is high time that we devote our attention to Social Reform and other internal matters concerning Hindu society." This note smacks somewhat of sleep in the Editorial chair. What need now, after a century and half of the firm establishment of British Empire on the holy Jambudvipa, for an announcement that the truth-loving white Gandharvas keep peace and maintain order among the ever-warning and confusion-loving hosts of Darkness? It is high time, indeed for the Reforms to wake up to the actualities of the situation! Is the statement that peace is the best fosterer of reform and progress, however, to be taken without any reservation? The history of the world's progress does not bear out that the most peaceful periods in a nation's life are most conducive to progress. Change in its very nature implies strife with the old order of things. Peace may bring in its train evil effects. It may send a people to sleep. Amidst ease and comfort, the inertia of men becomes great and an aversion may arise to progress which involves an active effort. And peace may be of two kinds. A people may enjoy peace, which is the result of a people's own exertions. In the maintenance of such a peace, the energies of the people have their full exercise. There is however another kind of peace enforced and maintained by an external agency. Such a peace does not exercise and educate the energies of a nation. It may tend to emasculation. It may stultify every faculty which is the precious inheritance of man. It is not necessarily suggested that the peace, the people of India enjoy at present is of such a nature. But it is a notorious fact that the Hindus evince a wonderful aptitude for multiplying caste-distinction and inventing queer social evils and fostering most stupid institutions now under the aegis of peace as they did under the threatening cloud of the persecution of the devastating and anarchy-loving Moghul and perhaps to a greater degree.

Indeed so great the immobility of men, laden as they are with ignorance and prejudice and such the obstinacy with which they turn their backs against the goal of progress, that the heart of a reformer is at times made bitter enough to pray for plague, pestilence and anarchy if those divine agencies would only clear men's vision and make them look heaven-ward.

Theosophy in India (Sept. 1907). As usual contains important articles of interest in "notes and news' we find an account of the controversy between Mrs. Besant, the present President of the Theosophical Society and Mr. A. P. Sinnet the late Vice-President. This disaffection among the leading Lights of Theosophy is not creditable. Whether this is due to "occult influences" as the wise folk would have it, or to disappointment consequent on the failure to clutch the Presidential sceptre, the sight presented by the wrangling of the *chelas* of the mahatmas does not become even young children.

The Theosophist (Sep 1907). The reprint of Col. Olcott's lecture on 'Human spirits and elementaries is concluded in this number. Mr. P. T. Srinivasa Aiyangar concludes his learned article on "the Science of the Emotions". Mr. W. A. Myers contributes on "From chaos to cosmos." Mr. Upendranath Basu contributes his share to the controversy that was started in connection with Mrs. Besant's article on the "Basis of the T. S"; which has also inspired a contribution from Mr. Rungaswami Aiyar on the subject of "The Theosophical Society and Ethical Codes".

The Theosophical Review (Sept. 1907). Contains articles on subjects which will greatly interest those who make such subjects, the province of their study. The articles are highly interesting and of great literary value.

The Hindu Spiritual Magazine (August 1907.) Mr. Shishir Kumar Ghose creates quite a world of ghosts for his readers. His attempts to throw light on the world of spirits is very praiseworthy. Apart from the question of entertaining a belief in spirits, an attempt to investigate the spirit-world deserves encouragement.

The Mysore Review (August 1907). Opens with an article on the Pasteur Institute of Southern India. The article contains a detailed and very instructive account of the Pasteur treatment of Hydrophobia. The article deserves a careful perusal. An instalment of the translation of Chanikya Arthasastra is published. The Magazine contains two good stories, *viz,* Satyananda and Kohinoor in addition to other articles on Indian Unrest and the question of the loyalty of India for the British Raj. The Magazine is full of interesting matter.

Virjanand Magazine (Sept. 1907) Contains several interesting articles. Among them 'the fountain head of religion' and 'Swami Dayanand and his work' deserve special attention.

The Indian Magazine and Review (Sept. 1907). Has an article on 'Industries in Ancient India'. There are also other articles on industrial topics.